

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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### MISCELLANEOUS.

#### WISDOM'S WAYS.

"Her ways are ways of pleasantness, and all her paths are peace."—SOLOMON.

Many reasons may be adduced to support the sentiment contained in the text. The first which we shall offer, is, virtue is the exercise of the noblest powers with which man is endowed. Its pleasures are pure and divine, and are suitable to the celestial origin of human nature and the grandeur of its destiny. It is the abandonment of vicious pursuits where the votary of folly treads on precarious ground and amid fatal snares; an undeviating adherence to those rules of duty and those principles of honor, which, in the worst of times, are the best preparations of safety and success. It is the subduing of those jarring passions and dispositions, which overturn the government of the mind, and produce internal confusion; and it is the cultivation of those, that promote mental order and preserve all the affections and dispositions within proper bounds. Vice degrades and destroys the faculties of the mind. Vice is sickness of the soul. Virtue corrects all the disorders that belong to sin. What soundness is to the body, virtue is to the mind.

2d. Virtue possesses an intrinsic value, and recommends itself to the esteem of all. Amid the parade and pomp of life, there are persons of sagacity and intelligence, for whom, worldly distinctions and popular honors have no charms. But, what man can feel within himself this approved difference of moral and intellectual excellence? Where is the human being whose mature judgment and cool reflection have not discountenanced his direllection from the path of virtue and goodness? Where is the person that con-

demns himself for having conducted with honor and rectitude, with generosity and benevolence? for having opposed the injury and promoted the welfare of society? 3d. The pleasures of goodness depend on the uniform state of the mind, and not on those external casualties and events which are ever variant and unstable.

Seated in the mind, they maintain their vigor when the mortal frame experiences the ravages of decay. The good man is satisfied from himself. Conformed in disposition and conduct to the eternal rule of propriety, his mind is a kingdom of satisfaction and pleasure. An approving conscience is his constant companion, which accompanies his path and pillow; which forsakes him not in solitude; which travels with him; which can be the friend of the exile, the mourner's solace, the food of the hungry, and the poor man's treasure; which can calm the storm of adversity's sky, and shed an increased splendour over the bright zenith of terrestrial happiness. As all within is thus calm and sedate, his connexion with others will be satisfactory and delightful; he will view all men as his friends; catch with rapture the voice of felicity that greets his ear; gaze on creation as the destined mansion of bliss, and raise his heart to Deity with devout and tranquilized emotions.

#### ATONEMENT.

Rom. v. 11. "I cannot imagine, says Dr. Taylor, what could induce our translators to render *katallagen* by atonement, when they render the verb, *katallasso*, by reconcile, and *katallage* by reconciliation, in all other places. See I Cor. vii. 11. II Cor. v. 18, 19, 20. Rom. xi. 25. II Cor. x. 18, 19." These words are never applied to the Jews, but only to the Gentile world. Therefore to gain a correct notion of their import, we must remember, that during the long period from the time the covenant was made with Abraham till Christ came, while the Jews were the peculiar people of God and his professed subjects, the rest of the world were under revolt, being the subjects of false gods, to whom they paid idolatrous homage. Gal. iv. 8. Hence they are called strangers, foreigners and enemies. But in the gospel, they are invited to return to their allegiance to God, and promised pardon on submitting to that kingdom which God had erected under his Son. Accordingly such of the Gentiles as believed in Christ, were adopted into the kingdom of God, and became his people and subjects. I Thes. i. 9, 10.—Thus the Gentiles were

reconciled, or their state was changed from rebels, to that of subjects at peace with God. Rom. v. 1. That this is the true import of the words *katallasso* and *katallage* appears from their derivation from *allos*, another, which intimates a change, whereby a person becomes another, or differently minded from what he was before. I Cor. vii. 11. If she depart let her remain unmarried or be reconciled to her husband. But that all this should be understood nationally, in relation to external privileges, without any view to real virtue or a state of preparation for heaven by personal holiness, is evident from the distinction made by the Apostle, between reconciliation and salvation. Rom. v. 10. If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.

The word *atonement*, radically signifies the same as reconciliation, at one or agreed. But it is capable of being perverted to a very different sense; and hence they who attach the heathen doctrine of placating wrathful gods, prefer the use of the term *atonement*, to that of *reconciliation*. Surely the scripture never excite the notion of God's being angry, and afterwards appeased by sacrifices; for if the immutable Jehovah was ever angry or wrathful, he must have remained so eternally. Every view that can be taken of the doctrine of atonement, as taught by christians in general, divests Jehovah of the attributes of goodness and immutability; and places him on a footing with the human idols of the Pagan world. The original word signifies a change, and if applied to God, must mean that he changes, which robs him of every claim to Deity.

The doctrine of atonement, implying a satisfaction to Divine justice for the transgressions of the sinner, is a most unholy, licentious and absurd dogma, which should be expunged out of every book, as it must out of every mind, before the knowledge of God can enter. If Jesus were the only God, as the believers of this doctrine assert, to whom could he make an atonement? If to any, surely to himself; and if this were effected by sufferings, then he must have punished himself to please himself, which outrages all common sense!! If there be three persons in the Godhead, the Father, Son and Spirit, then the dispositions and attributes of each and all of them, must be the same. If the Father were angry, the Son must have been angry—if the Father required an atonement, the Son must demand it

also. Who then shall interpose on behalf of man? If the Son make an atonement, then the doctrine is proved false, which supposed the Deity to require an atonement or placular sacrifice, or the supposed Deity of Jesus is denied. If Jesus be God, and made an atonement to the Father, then by parity of reasoning, Jesus cannot admit of any being saved, till the Father become incarnate and make an atonement to the Son. In like manner must the matter be adjusted between them and the Holy Spirit.—*Thompson.*

*Respected Sir*—Believing it would be interesting to our friends in your city, and elsewhere, to hear of the extension of the Saviour's kingdom in these parts, and the success attending it, I take the liberty to address a few lines to you, to communicate tidings which every well wisher to the gospel will take delight in hearing. Our Society, which was formed when Brother Hagadorn was here, has been kept up since he left us; and have met for the purpose of religious worship. Since he left here, we have been destitute of a preacher, until lately, we have been favored with preaching by Dr. Thomas Bacon, a gentleman of talents, who recently withdrew from the Methodist connexion, and is now devoting his talents in propagating the doctrine of God our Saviour, that bringeth salvation to all men; and is very zealous in the cause. I trust his preaching has done much good already. May the Lord bless him and prosper his efforts. "The Lord reigneth, let the earth rejoice. Let every thing that hath breath praise the Lord."

Yours very respectfully,  
WM. E. CAMP.  
Richmond, (Va.) Nov. 14. *G. Herald.*

#### TO THE LOVERS OF LIBERTY.

Mr. Editor—Permit me, through the medium of the "Telescope," to put a few plain questions to the friends of *freedom and equal rights*, relative to the late execution of Hill, for the alleged crimes of mutiny and murder.

Let us suppose, for the sake of argument, that the black population in this country should so increase in numbers and power, as to subjugate the whites—that the long oppressed African should become the master, and the haughty white the slave, and that in pursuance of the example we have set them, they were to export the whites from one part of the country to another; would we not think that we were justifiable, yea, praiseworthy in making such resistance for the recovery of our liberty, as circumstances might offer?

If it be urged in justification of the proceedings which led to the condemnation of Hill, that the Court allowed him counsel to plead his cause, and that he was tried according to the laws of his country—I answer, that he could not be amenable to laws which

neither he nor his ancestors had any part in framing; and he had as much right to resist his oppressors, and obtain his liberty, as the Americans had to throw off the yoke of England: yet one is called a glorious revolution and the other stigmatized as murder and mutiny.

The basis of our constitution is, that every man is by nature born free and equal, and that liberty is an innate, unalienable right of which none can justly deprive us. It was in defence of this right that our forefathers fought, and by parity of reasoning, if rising not only to defend but to effect one's liberty on any terms of aggression, be *murder*, then were they *murderers*. According to our constitution his crime was *manslaughter*.

*N. Y. Telescope.*

#### AMERICAN LADIES.

Perhaps there is no country in the world, where the women are more completely domestic, than they are in our own; and none where female influence is more generally felt. This is a most happy circumstance: and it affords a powerful argument in favour of female education.

It is trite I know, but very important to remark, that when ladies are distinguished for domestic habits and virtues, their mutual influence is very great.

They mould the hearts, and to a great degree, form the understanding of the future fathers and mothers in our country. Now they, who have in their hands so great a part of early education, certainly ought to receive that cultivation of heart and mind, which would fit them for the discharge of the very important duties of their station. This is no easy work. It demands skill and judgment as well as attention. Surely preparation ought to be made for it that it may be done well. Look at the majority of girls of eighteen, in the country, and see what are their qualifications for the place at the head of a household.

But female influence is felt not only in domestic life; it reaches to every part of society. Every where it ought to be intellectual as well as sensitive; intelligent as well as affable; good as well as pretty. No where indeed are they more modest, more pure and delicate, than among ourselves; but if to those graces of the female character were added suitable mental improvement, the effect of the whole community would be most happy. A higher spirit of literature would pervade our states; and young men would spend that time in study which they now waste in dissipation. A loftier tone of moral feeling would be awakened, and we might hope to witness the purity without the extravagancies of chivalry.

*Evan. and Literary Magazine.*

#### CONJUGAL FELICITY.

Of all the gratifications human nature can enjoy, and of all the delights it is formed to

impart, none is equal to that which springs from a long tried and mutual affection. The happiness which arises from conjugal felicity is capable of withstanding the attacks of time, grows vigorous in age, and animates the heart with pleasure and delight, even when the vital fluid can scarcely force a passage through it.

No man ever prospered in the world without the consent and co-operation of his wife, let him be ever so frugal, industrious or successful; all avails nothing if she is unfaithful to his trust, or profusely squanders in pleasure and dissipation those sums which toil and application gained; but if she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort either to his merchandise or farm; fly over lands; sail upon the seas; meet difficulty and encounter danger—if he knows that he is not spending his strength in vain, but that his labour will be rewarded by the sweets of home. How delightful is it to have a friend to cheer, and a companion to soothe the solitary hours of grief and pain! Solitude and disappointment enter into the history of every man's life, and he is but half provided for his voyage, who finds but an associate for *happy hours*, while for his *months of darkness and distress*, no sympathizing partner is prepared!

Prudence and foresight can neither ward off the stroke of disease, nor prevent the calamities which are ordained by Heaven. Affluence cannot purchase release from pain, nor tenderness cool a fever in the blood; yet there is an ear opened to the married man's complaints; a heart ready to sympathize in his sorrows; an eye bedewed with tender drops of compassion; and a life that is absolutely bound up in his: and as enjoyment derives additional relish from anticipation, so misery loses the poignancy of its barb in the bosom formed for sympathetic kindness.—*Weekly Messenger.*

#### HAPPY MATCH.

"Now," said H..... H..... to his young wife, when they went to housekeeping, "it's my business to bring money into the house, and yours to see that none goes foolishly out of it." This was the agreement with which they set forward in the world. He chose her, first, because he loved her, and in the second place, because he knew she was sensible, economical and industrious—just the reasons which induce a sensible man in his choice now: and he thought it best that each should have a distinct sphere of action. Their interests were one and indivisible; consequently each had the same motives to act well the allotted part. His business called for his whole attention, he wished, therefore, to pursue it undistracted by other cares; for himself, he looked for happiness only at home; there he expected a supply for all his wants, and he was, of



course, not disposed to spend any thing abroad, in pursuit of what he thought every reasonable man ought to look for in the bosom of his own family. Her duties being all domestic, she was able to compass them the better by turning her whole attention to them. Her husband's business-doing habits, his temperate and correct life, had all the power of example—increasing her esteem, and doubling her anxiety to deserve his. They had married without waiting to get rich. They neither distrusted Providence nor each other. With little besides health, and a disposition to improve it, they, nevertheless, had that strong confidence of final success, which prudent resolutions inspire in those who feel that they have perseverance enough to adhere to them. Thus they began the world.

To attach a man to his home, it is necessary that home should have attraction.—H.....'s had. There he sought repose after the toil and weariness of the day—and there he found it. When perplexed and low spirited, he retired thither, and, amid the soothing influence of its quiet and peaceful shades, he forgot the heartlessness of the world, and all the wrongs of men. When things went ill with him, he found always a solace in the sunshine of affection, that in the domestic circle beamed upon him, and dispelled every cloud from his brow. However others treated him, there all was kindness, and confidence, and affection; if others deceived him, and hypocrisy, with its shameless face, smiled on him, to delude and injure him, there all was sincerity—that sincerity of the heart which makes amends for suffering, and wins the troubled spirit from misanthropy.

Nothing so directly tends to make a good wife, a good housekeeper, a good domestic economist, as that kindness on the part of the husband which speaks the language of approbation, and that careful and well-directed industry which thrives, and gives strong promise that her care and prudence will have a profitable issue: and MARY H..... had this token and this assurance.

H..... devoted himself to business with steady purpose and untiring zeal. He obtained credit by his plain and honest dealing; custom, by his faithful punctuality and constant care; friends, by his obliging deportment and accommodating disposition. He gained the reputation of being the best workman in the village: none were ever deceived who trusted to his word. He always drove his business a little beforehand, for he said, "things go badly when the cart gets before the horse."

I noticed, once, a little incident, which illustrated his character.—A thrifty old farmer was accosted in the road, at the end of the village, by a youngster, who was making a great dash in business, and who wanted to loan a few hundred dollars. The wily old man was perfectly ignorant of where

it was to be had, and sidled off from him as soon as he could. He rode directly down to H.....'s, and told him he had a few hundred dollars to loan, and wished he would take it—the payments should be easy, just as would suit. "Indeed," replied H....., "you have come to a bad market: I have a little cash to spare, myself, and have been looking round these two weeks for a good opportunity of putting it out."

While H..... was prospering in his business, all went like clock-work at home; the family expenditures were carefully made; not a farthing was wasted, not a scrap lost; the furniture was all neat and useful, rather than ornamental; the table plain, frugal, but wholesome and well spread: little went either to the seamstress or the tailor; no extravagance in dress; no costly company keeping; no useless waste of time in careless visiting. And yet the whole neighborhood praised Mary H....., and loved her. She was kind, without ostentation or sacrifice; social, without dissipation: and while few people lived more comfortably, none lived more economically.

The results of such management can never disappoint the expectations to which it looks. Even the angry frowns of misfortune are almost put at defiance; advantage ground is soon gained which the storm seldom reaches; and the full reward comes in a proper time to crown the meed of lives thus spent.

The music of H.....'s tools was in full play on the morning that I left the village, for a distant residence; it was not yet sunrise; and as the coach bore me rapidly past the cool and quiet residence of the villager, I saw the door was open, and the breakfast smoking on the table. Mary, in her neat morning dress, blooming in health and loveliness, was busy amid her household affairs; and a stranger, who chanced to be my fellow-passenger to the city, observed it and said, "there is a thriving family—my word for it." And he spoke well. There are certain signs always perceptible about those who are working things right, that cannot be mistaken by the most casual observer.

On my return to —, many years afterwards, I noticed a beautiful country residence, on the banks of the river, surrounded by all the elegance of wealth and taste. Richly cultivated fields stretched themselves out on every side, as far as the eye could reach; flocks and herds were scattered in every direction. It was a splendid scene: the sun was just setting behind the western hills; and, while a group of neatly dressed children sported on the adjacent school-house green, the mellow notes of the flute mingled with their noisy mirth.—"There," said an old friend, "lives H.....; that is his farm; those are his cattle; here is his school-house; and these his own, and some orphan children of his adoption, which he educates at his own expense. Having

made a noble fortune by his industry and prudence, he spends his large income in deeds of charity; and he and Mary mutually give each other the credit of doing all this."

My heart expanded then—it expands still, when I think of them. And I pen their simple history in the hope that, as it is entirely imitable, some who read it will attempt to imitate it.—*T. Emp.*

### THE GRAVE.

"Under the tree  
"Thy bed shall be,  
"Where thou mayst  
"Slumber peacefully."

In the sheltering grave the wo-fraught heart will be at ease; the clouds of anguish which darken life's short day, pervade not that still retreat. The poisonous breath of calumny, and the envenomed tongue of envy, here lose their corroding influence. The sympathetic mind, agonized by distress, and unable to support the storms of ill fortune, sinks calmly into the embrace of death, into the placid enjoyment of uninterrupted tranquillity. There oppressed virtue finds a secure asylum from overbearing greatness; and the upbraiding charity of proud opulence is no longer painful to its object. The distinctions in society which consign merit to oblivion, and raise the worthless from the dust, are here forgotten: unfeeling pride is here disrobed of its tawdry covering, and the gorgeous mantle is torn from the shoulders of the undeserving: humble worth ceases to kneel suppliant at the feet of affluence; and the lorn offspring of poverty no longer entreats from avarice the stinted boon. The victim of malevolence, who essays in vain to parry the thrusts of unmerited obloquy, glad that in death the dagger of contumely wounds not, welcomes with joyous aspect the closing period.—*Weekly Messenger.*

### PORTRAIT.

ROSINA is among the fairest, as she is among the most amiable of that sex whom men delight to honour. Her eyes are hazel, her hair auburn, her cheeks like the glowing tint of summer, and her lips like the budding rose. Her voice, soft as music modulated by distance, and her cadences mellow and ravishing as the closing strain of Philomela. In her dress she is neat, avoiding carelessness on the one hand, and finery on the other. Her vestments are always of the best quality; but few, and well selected. I never saw her dressed gaily but once, and she confessed to me that she felt childish. It is said, that you may discern a woman's character by her dress. I believe there are exceptions to this rule, but it is generally true. The character of Rosina shines in all she does. She is naturally cheerful, and at times gay, but very rarely, having a very great command over herself. Distress never turned from her without re-

rief, or sorrow without sympathy. Although her income is very limited, there is not a day that she does not perform some act of charity, and assist in lessening the amount of human misery.

It may be truly said of her, that she rejoices with those that rejoice, and mourns with those that weep.

She treats all with kindness. To her equals, she is frank and communicative; to her inferiors, courteous, without that familiarity which might lessen the effects of her beneficence, and render her less an object of respect and imitation.

When she enters the chamber of the sick, health attends her footsteps and pale disease retreats from her presence. In short, such is the magic of her excellence, that, whatever she undertakes, seems, from that moment to prosper, and whatever she touches, turns into happiness.

She listens to no evil report, and thinks no ill of any one. Her heart is purity itself, where nothing wicked or corrupt can exist. Such is the youthful and thrice amiable maiden, whom, perchance, reader, thou mayst yet see; and shouldst thou, win her if thou canst, for assuredly her price is above rubies.—*Ibid.*

#### FIXED PRINCIPLES INDISPENSABLE.

Setting the consideration of religion and virtue aside, and attending merely to interest and reputation, it will be found that he who enters on active life without having ascertained some regular plan, according to which he is to guide himself, will be unprosperous in the whole of his subsequent progress. But when conduct is viewed in a moral and religious light, the effect of having no fixed principles of action, of having formed no laudable standard of character, becomes obviously more fatal. For hence it is, that the young and thoughtless imbibe so readily the poison of "evil communication," and fall a prey to every seducer. They have no internal guide whom they are accustomed to follow and obey; nothing within themselves that can give firmness to their conduct. They are of course the victims of momentary inclination or caprice; religious and good by starts, when, during the absence of temptation and tempters, the virtuous principle stirs within them, but never long the same; changing and fluctuating according to the passion which chances to rise, or the instigation of those with whom they connected themselves. They are sailing on a dangerous sea, which abounds with rocks; without a compass by which to direct their course, or helm by which to guide their vessel. Whereas, if they acted on a system, if their behaviour made it appear that they were determined to conduct themselves by certain rules and principles, they would command respect of the licentious themselves. Evil doers would cease to lay their snares for one whom they saw moving above them,

in a higher sphere, and with a more steady course.

Nothing can be more wavering and disjointed, than the behavior of those who are wholly men of the world, and have never been inured to commune with themselves. Dissipation is a more frequent cause of their ruin than determined impiety. It is not so much because they have adopted bad principles, as because they have never attended to principles of any kind, that their lives are so full of incoherence and disorder.—You hover on the borders of sin and duty. One day you read the Scriptures, you hear religious discourses, and form good resolutions. Next day you plunge into the world, and forget the serious impression, as if it had never been made. The impression is again renewed, and again effaced; and in this circle your life revolves. Is such conduct worthy of creatures endowed with intelligent powers? Shall the close of life overtake you before you have determined how to live? Shall the day never come, that is to find you steady in your views, decided in your plans, and engaged in a course of action which your mind approves? If you wish that day ever to arrive, retirement and meditation must first bring you home to yourselves, from the dissipation in which you are now scattered; and they must teach you to fix such aims, and to lay down such rules of conduct, as are suitable to rational and immortal beings. Then will your character become uniform and respectable. Then you may hope that your life will proceed in such a train as shall prepare you, when it is finished, for joining the society of more exalted spirits.

It is a careless train of living, that is the general ruin of mankind. They follow their inclinations, without examining whether there be any principles which they ought to form for regulating their conduct. The chief corrective of this mischief is that which has been suggested; by bringing conscience into a frequent exercise of this power, and hereby awakening its authority over life.—*Beauties of Literature.*

#### MATERNAL LOVE.

If there is one human feeling free from the impulses of earthly frailty, that tells us in the slightest breathings of its celestial origin, it is that of a mother's love—a mother's chaste, overwhelming, and everlasting love for her children.

The name of a Mother is our child's talisman—our refuge and our safeguard in all our misery; 'tis the first half formed word that falls from the babbling tongue, the first idea that dawns on the opening mind; the first, the fondest, and the most lasting tie in which affection can bind the heart of man! It is from the beginning the same and unchangeable. It owes not its being to this world, or the things of this world, but is independent and self-existent; enduring whilst

the pulse of life animates the breast that fosters it; and if there be any thing of mortality that survives the grave, surely its best and noblest passion will never perish. Oh! it is a pure and holy emulation of heaven's mercy, implanted in the heart of woman for the dearest and nicest purpose, to be at once her trust and most sacred pleasure, and the safety and the blessing of her offspring.

'Tis not a selfish passion, depending for its permanency on the reciprocation of advantages; but in its sincerity. It casteth out itself, and centres but in the happiness of its object, and when the welfare of that object is at stake, it putteth away fear and knoweth not weariness. It is not excited by form of feature, but rather by a happy perversion of perception, embues all things with an imaginary beauty.

It watches over our helpless infancy with the ceaseless benignity of a guardian angel—anticipates every childish wish, humours every wayward fancy, soothes every transient sorrow, sings our lullaby to rest, and cradles us on its worm and throbbing breast; and when pain and sickness prey upon the fragile form; what medicine is there like a mother's kisses? what quieting pillow like a mother's bosom? Or when launched into the wide ocean of a tempestuous world, what eye gazes on our adventurous voyage, with all the energies of maternal fondness, amid the sad yet not displeasing contest, of hopes and fears, and deep anxieties. When the rugged path of life has been bravely, patiently, and nobly trodden—when prosperity has smiled upon us;—when virtue has upheld us amid the world's temptations;—virtue which she herself planted in us—and when fame has bound her laurels round us, is there a heart that throbs with a livelier or more grateful pleasure.—*Alex. Gaz.*

#### MORALITY AND RELIGION.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens.—The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

'Tis substantially true, that virtue or mor-



ality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric.

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.—*Washington.*

### HOPE.

"Hope springs eternal in the human breast!" from the disappointments of a thousand plans matured with the intense application of every faculty of the mind, and sustained by a long series of painful exertions, hope rises untired to new struggles with the rigor of Phoenix from its ashes.

*The Grave of a Female.*—"For myself, I can pass by the tomb of a man with somewhat of a calm indifference; but when I survey the grave of a female, a sigh involuntarily escapes me. With the holy name of woman, I associate every soft, tender, and delicate affection. I think of her as the young and bashful virgin with eyes sparkling, and cheeks crimsoned with each impassioned feeling of her heart: as the kind and affectionate wife, absorbed in the exercise of her domestic duties: as the chaste and virtuous matron, tired with the follies of the world, and preparing for that grave into which she must so soon descend. Oh, there is something in contemplating the character of a woman, that raises the soul far above the vulgar level of society. She is formed to adorn and humanize mankind, to sooth his cares and strew his path with flowers. In the hour of distress she is the rock on which he leans for support, and when fate calls him from existence, her tears bedew his grave. Can I look down upon her tomb without emotion? Man has always justice done to his memory—woman never. The pages of history lie open to the one; but the meek and unobtrusive excellences of the other sleep with her, unnoticed in the grave. In her may have shone the genius of the poet, with the virtues of the saint, the energy of the man with the tender softness of the woman. She too may have passed unheeded along the sterile pathway of her existence, and felt for others, as I now feel for her."—*Weekly Messenger.*

*A Wife.*—When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint and play, sing and dance; it is a being who can comfort and counsel him, one who can reason, reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his prin-

ciples, and educate his children. Such is the woman who is fit for a mother and the mistress of a family. A woman of the former description may occasionally figure in the drawing room, and attract the admiration of the company, but she is entirely unfit for a helpmate to a man, and to train up a child in the way it should go.

### PROVIDENCE,

SATURDAY, JANUARY 6, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.

### REPLY

To "THEOPHILANTHROPIST," who appeared in the columns of this paper of Dec. 2d.

DEAR SIR,

The time which has elapsed since the insertion of your last communication in the Telescope and Miscellany, does not render it the less necessary to furnish a reply; nor will a farther apology to you and my readers in general, be requisite, than simply to state, that my attention has been diverted from this subject by the urgent necessity of other engagements, until the present hour.

Waiving, therefore, all unnecessary exordium, I shall commence with a few remarks upon what you are pleased to call my *astonishing discrepancy*.

The disagreement which you think you have discovered in my two former communications, doubtless arises from some inattention to what I wrote; and by quoting a few words in a place, and thus disjointing sentences, you may possibly have succeeded, to your own satisfaction, in making them appear inharmonious: But I am far from supposing that you have been equally successful with those who have had the opportunity of reading those communications for themselves.

Permit me now, sir, to set you right in this particular. In the first place, you are not ignorant of the fact, that my letter to Br. Streeter was designed to expose the Deistical features of your essay of Aug. 19th, and suggest the necessity of disavowing such sentiments as his own; and that the bearing of my whole letter was such as to convict you of being a Deist, acting under a pretended respect for the Bible. That you denied the plain declaration of Moses, in terms that could not be misunderstood, is too obvious for successful evasion. For being a Deist, I did not blame you; but for pretending to entertain such respect for the Bible, and putting forth essays under the specious appearance of a desire to render it more acceptable to the well-cultivated mind, by clearing it of obscurity; when at the same time you were charging its plain declarations with absurdity and falsehood. I have the pleasure of numbering among my valuable friends, some persons who are

not convinced that the Bible contains a direct revelation of God to man, and who think many of its moral precepts of importance for the observance of society: But they do not pretend to regard the scriptures as a divine rule, nor attempt to palm themselves upon the public as the abettors of its doctrines: But you, sir, (if I understand your language,) have attempted to do the latter; notwithstanding your utter denial of any direct revelation from God to any of the writers of the Old Testament. I might here show, from some of your late scribblings, that you had treated the claim of the great Redeemer with the same or similar disrespect; but I shall waive this consideration for the present. I have said that you might publish your sentiments with honour to yourself: But mark well, I have not said that you could do thus under the false colors of a different profession. Should you publish a Deistical work, *avowedly as such*, you might doubtless find readers and admirers; but they would not long countenance any appearances of double dealing.

You seem to complain of the phrase, *deadly intention*, &c. But of this I conceive you have no reason to complain, since you have denied that any direct communication was made from God to the writers of the Old Testament: And are you not aware that Jesus Christ sanctioned the expressions found in the writings of the Old Testament, when he said to the Sadducees, St. Matt. xxii. 31, 32. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Compare with Exodus iii. 6. Now, sir, Christ here declares that *God did speak to Moses*. This, however, you have denied, by rejecting the testimony, that assures us of the direct communication of God with Moses. Can you still plead, that your intention was not to destroy the credibility of the Old Testament, as containing a direct revelation from God? and not to regard the veracity of Christ in the event? Thus much is offered to show that you aimed with *deadly or destructive intention, a blow at the whole system of revealed religion*: Or, that your communication authorized such a conclusion. Further remarks, showing that Christ and his apostles approved and recommended the morality and doctrines of the Old Testament, will be given in a future number.

In your endeavours to show that my main, or first charge against you was not that of Deism, and that consequently, my other charges did not grow out of that,—you ask, "Now will you say that Deism teaches that Christ and his Apostles were either knaves or fools?"—I answer, yes:—For it denies the divine inspiration of the writers of the Old Testament, to which both Christ and his apostles bore witness. The conclusion is therefore irresistible, that they either

meant to practice deception in their recommendations of the ancient biblical writers, or else they were themselves ignorant of their true character.

Your remarks upon what I have before said of the preferability of the New Testament instructions, relative to the designs of the moral government of God, will be fully considered in my next. Yours, &c.

*A Believer in Divine Revelation.*

FOR THE TELESCOPE AND MISCELLANY.

#### THE NEW YEAR.

"*Thou crownest the year with thy goodness*."

It becomes Man, the rational, dependent offspring of heaven, to be thankful for the blessings conferred upon him, by the all-wise giver of every good, and of every perfect gift. Placed, as he is, in the highest grade of created beings; enjoying, as he does, the most refined and valuable privileges which can be bestowed by the bountiful hand of Divine Providence, his heart should respond in grateful emotions, the song of gratitude, and the praise of thankfulness to heaven's supernal King. But this is not all—beside the duty of rendering thanks for blessings received, he should also turn around him and inquire whether they are deserved. He should cast a retrospective eye on every side, and to discover if he has merited these favors from the hand of his Maker. And when can this be done with more ease than at the close of the passing year? Man, the slave of association, is almost instinctively led, at the close of every year, to look back upon the time that has passed, to discover how much more felicitous or how much more miserable his lot is, to what it was a year before. To reckon how much his riches have been increased, or diminished by the all-corroding hand of time. But how seldom does he think, while counting his well-filled coffers, or while priding himself upon the happiness around him, of himself, his family and his friends, of the bountiful source of all his comforts and enjoyments? How seldom does it recur to his mind that all his blessings flow from the impartial love of his heavenly Father? Does he not say, by my industry and economy I have gained this wealth? By my virtuous example and wise conduct, I have reared this happy family, and spread these comforts around them? Happy, thrice happy must be the man who can truly draw such reflections from a review of his passing life, and blest indeed is that family which can look up to such a father for help and support, through the dreary wilds of human existence. But amid the congratulations, let him not forget that he owes his all to the gracious favor of divine goodness. Let him oft recur to the Almighty disposer of all good, and while his heart swells with pleasure and delight, return thanksgiving to that power which sustains his existence, and which crowneth his life with his goodness.

Has he riches, by a humble submission to divine wisdom he will feel thankful for it, and he will learn to pity and sympathize with the poor, and him that hath no helper. Is he happy, his mind will be led to view, with pity and compassion, the state of the sick and unfortunate, and his hand will be ready to extend the comforts and the consolations which they need. But it is not the rich and the happy alone, who have need of being thankful; the poor, the unfortunate, the distressed and afflicted, are also the recipients of divine favour. Let such but look around them, and how many objects will they not discover more wretched than themselves? Let them, for a moment, consider how numerous are the blessings they have enjoyed, and how much more are they than a counterbalance to the miseries they have endured. They will then find cause to bless the hand of divine Providence, and to respond to the ejaculation of the pious Psalmist, "*Thou crownest the year with thy goodness*." And, finally, when is there a time better calculated to begin a new course of conduct, than this? Have we been imprudent, sinful or wicked, let us now resolve to amend our lives; let us shun the evils and the miseries of the wicked, and walk in the paths of the just. Let dissipation, imprudence and folly, be banished from our dwellings, and let us so walk that we may merit the favour of him who crowneth the year with his goodness, and whose tender mercies are over all the works of his hands.

W. S.

FOR THE TELESCOPE AND MISCELLANY.

#### LETTER

To the Editor of the "*New-York Universalist Book Society*."

DEAR SIR,

I have noticed on the cover of Tract, No. 3, published by your Society, that you have deigned to mention my remarks on the piece headed, "*REVELATION*," in No. 1. This communication of yours is, according to my views of the subject, calculated as an attempt to quiet the just fears of those whose minds have been a little disturbed by the rapid progress which they think you have recently made in devising a method to dissolve their obligations to the exercise of faith in divine revelation, prophecy and miracle: Nor am I certain that I should have resumed this subject, had it not been that I saw myself charged, indirectly, with arguing to the man, and not the proposition.

It is, however, a little unfortunate for the Editor in question, that he has denominated my former letters, "*argumentum ad hominem*:" in plain English—A knock-down argument—For a very celebrated and critical writer, Doctor Isaac Watts, tells us that "*argumentum ad hominem*," is an argument which employs the statements of an antagonist to refute his own premises, and views it

as one of the most conclusive methods to silence an opponent.

That such was my method in the letters alluded to, may be seen by referring to Nos. 5 and 8, P. P. 37, 38, 62, 63, of the current Vol.

You profess also to give an exact counter-part of your former statements, in Tract No. 1. But whoever will be at the trouble of comparing them, will instantly discover that you have entirely changed your ground: And well you might, for every reader of ordinary discernment, could not but discover that your former positions were such as to dislodge your claim to the title of a christian believer. It appears very evident to me that you are labouring to get back to the fold from which you appear to be so unfortunate as to have strayed; and under such an impression, I wish you the utmost success in a safe and speedy arrival on christian ground.

Yours in much friendship,

AMICUS VERITATIS.

FOR THE TELESCOPE AND MISCELLANY.

#### No. 3.—The Doctrine of the Trinity Scripturally Disproved.

Owing to cogent reasons, and wishing to give further views of this part of our subject, we again advert to St. John i. 1. "*In the beginning was the word, and the word was with God, and the word was God.*" We would merely mention, for the consideration of our trinitarian brethren, that if the term "*word*" absolutely means the *Infinite God*, why should there be any thing said about "*the beginning*?" It was the *word* that had a "*beginning*"—but has *God*, or the *word*, a "*beginning*?" For if the *word* do mean *God*, and is to be understood only in this restricted and unqualified sense, as maintained by our opponents, then it will be undeniably proved from this verse of Holy Writ, that *God* had a *beginning*! This position and construction of these words are totally void of the least proof, and the trinity cannot be supported from this passage, without the expression *beginning*, can be proved to be equivalent or mean the same as *everlasting* or *eternal*, as understood in their most unlimited sense.—For if it had read, from *eternally* or from *eternity* was the *word*, it would have altered the meaning or sense so much as to have made it look more plausible, that the term *word* might mean *Christ*, and that *Christ* "*was God*." But as it is, the phrase, "*In the beginning*," being connected by a grammatical construction with the *word*, utterly destroys every idea of a triune God. There can be no sense in the word "*beginning*," if there be any truth in the doctrine of the trinity—as it fairly limits the existence of the Deity! Thus we find and explicitly see on the very threshold of this text, that it strikes a fatal blow at the very foundation of the trinity, as this passage is often quoted and infallibly relied upon by



the orthodox, as unanswerable, or rather inexplicable, in their views, upon any other hypothesis but proving the doctrine. But we plainly assert, without the foregoing observations can be candidly and scripturally refuted, that it does not prove that doctrine.

There is another view to be taken and considered in relation to "the word." The original Greek *logos* translated "word," carries no such idea, as defined by the best Greek Lexicographers, (excepting those who call themselves Trinitarians, and they explain it only to answer and agree with their own creed,) as primarily meaning "three self-existent persons;" for the words of St. John do not prove the trinity without "the word," or "God," each separately means *three*, as he mentions but two separate beings, as it was stated in our former communication, and when we carry our ideas of this doctrine further, according to the orthodox believer's creed, that each person of the trinity contains three, we shall then make an aggregate of *nine* persons in the god-head! The result of this calculation is obvious, and cannot be evaded—for to believe and maintain, as trinitarians do, the doctrine of three infinite persons in the god-head, and three *equal* ones in each one, all "the same in substance, equal in power and glory," we have an easy process and a very plain rule to follow, only to multiply three by three, and the product will be *nine*! This is no exaggeration! It is but a simple and unvarnished statement of the gross and palpable absurdity of the doctrine in question. And now allowing each of these nine to be *infinite*, then each one of them, by the same parity of reasoning, contains three persons, and so we may go on, *ad infinitum*, and make as many *infinite* beings or persons "of the ONE and only true God," as will suit any trinitarian of the highest order—for he may as consistently believe in and worship a hundred thousand millions of infinite beings, as to believe in *three*—for one proposition is just as rational and as scriptural as the other—for when we once "pass the great gulph" from the ONE INFINITE ETERNAL, and make three more *Infinities*, we may as well honor, adore and pay our religious devotion to an innumerable multitude, "which no man can number," as to be confined to just *three*!! "Whoso readeth, let him understand," and consider well this great, unfathomable, incomprehensible but unscriptural mystery, which confounds the understanding and disperses the thoughts like the building of *Babel*, of all who have attempted to solve this article of faith according to truth, as being the law of heaven! *Macbean*, in his Dictionary of the Bible, has, under the word *God*, or more particularly the Hebrew word *Elohim* the following strange and fanciful expression; he says, "from any thing that appears to the contrary, there may be an *infinite plurality* in the divine essence, an abyss which no created

reason can ever fathom." According to this writer, how wonderful it is, that he could display so much learning without knowledge!!

The original definition of *logos*, "the word," according to Schievelius, and his Greek Lexicon is considered a standard work, is *verbum, ratio, jussum, regium, rumor, versus, et carmen*. These are the different meanings of *logos*, and not one out of the seven signifies the Supreme God, and not even any allusion to Christ. Parkhurst, in his Greek Lexicon of the N. Testament, gives fifteen distinct, and more subordinate different definitions to *logos*, besides the one in which he says it means "the divine and substantial word of God, i. e. the second person of the ever blessed trinity." It seems very strange how *logos* came to be defined "the second person of the ever blessed trinity"—we can find no authority for it, except the creeds and catechisms of fallible men. For if *logos*, "the word," means God, how happens it that it should be denominated the *second* person, rather than the *first*? We see no propriety, nor can we find proof from any source, that if both are one, "the same in substance," that one should precede the other in superiority—as "the word" is as much entitled to be called the *first* person, as God is. The fact is, the three persons of the trinity are all *first*, if they are all *equal*; for these different classes of first, second and third persons, make a difference where there is no distinction. For how can we make a second and third person, when it is allowed they are "the same in substance" with the *first*? Why not as well say, Holy Ghost, Son and God—or Son, Holy Ghost and God—or God, Holy Ghost and Son, if they are all just *equal* and only one, "the same in substance," as to arrange them and say, "Father, Son and Holy Ghost." We see no necessity of such a division, and it appears to be wholly destitute of sense, of making three orders of one infinite Being? The interpretation of this text, by our opponents, to use the words of Dr. Abbadie, "is far fetched and jejune, is forced and unnatural." Though this quotation suits our purpose very well, considering the writer was a rigid trinitarian; yet we will expose his fallacious reasoning and strange ideas on the phrase, "in the beginning." Dr. Abbadie says,—"It cannot be supposed, with the least shadow of reason, that a particular beginning is meant, because nothing precedes it, nothing follows it, so as to determine the sense, or which gives the least intimation that the expression ought to be understood in a signification different from that which it usually has." What a jargon of nonsense does this sentence contain. It appears, by this writer, that "the beginning," it has no particular meaning, but ought to be understood as it usually is. We would ask, is not this and every similar expression to be understood

according to the nature and connexion of the subject? Is there no particular meaning to Gen. i. 1. "In the beginning God created the heaven and the earth." According to Dr. A. this has no particular meaning, because "the heaven and earth were created" then. It is really laughable how a Doctor of Divinity should think of such a futile stratagem to evade the Unitarian exposition of the passage in St. John. A wild presumption indeed, to infer that "in the beginning" should have no particular meaning, "because nothing precedes it, nothing follows it,"—but we say, there is not "the least shadow of reason in Dr. A's assertion. It is as simple as it is untrue, and so are most of his other arguments in his treatise—they are not worthy of particular notice.

We would mention another thing for consideration, i. e. that the term *logos* is written in Greek as a common noun, instead of a proper one—but in the English translation it is used as a proper noun. Why should there be this plain difference? We have examined a number of Greek copies, ancient and modern, and find they all agree in giving the common noun. We contend that if *logos* in Greek were intended as a proper noun, it would have been printed with the capital initial letter L—and not in small type, as it never ought to be the case with proper nouns. If "the word" be the same as "God," as trinitarians aver, then it is a proper noun and ought to be written with a capital L. *Logos*; not as it is written, *logos*. The only passage that we recollect of seeing *logos* used as a proper noun, may be found in I John v. 7. This one, it is evident, is a manifest interpolation, and has no concern with the trinity. How can the trinity be understood or implied in the words we have been considering, when there is no mention made of the Holy Ghost?

R. C\*\*\*\*

Middleboro,' Dec. 25, 1826.

## REVIVALS.

Most of the orthodox journals are filled with accounts of Missions and Revivals. The first relate to many interesting topics, and constitute by far the most interesting and valuable part of these publications. With regard to revivals, too, there is certainly nothing for which we should pray and endeavor more earnestly, than for a real revival of religion; and we can easily conceive of judicious and well written accounts of any remarkable improvement in the religious condition of a town or neighborhood, serving to convince others of what may be done by well-directed effort, and stimulating them to similar exertions. Some of these accounts may therefore be read with pleasure and advantage; but to others, and to the practice of inserting all accounts indiscriminately, we object strongly. Many of them are weak and silly beyond expression—such as

instead of inclining men of sense to uncommon attention to religion, must have an effect, so far as they have any effect, to disgust them with it, by associating it with ignorance and mental imbecility. Christians should remember, those especially who write for the public, that they are not more accountable for the doubts, than they are for the disgust they occasion. We certainly should respect the religious experiences of the weakest brother, if convinced of his sincerity; but there is no excuse for exposing them. It is true, all these accounts will be swallowed greedily by those who mistake religious gossiping for religion itself; but this is a propensity which those who assume the office of guiding, should seek to discountenance; not cater for it.

We also believe that the frequent publication of these accounts has a tendency to inflate the pride of those instrumental in getting up the excitement in question; and indeed, that these accounts often originate in this pride. It is telling the world what they have done. True they were but instruments, they will tell you; but were all are but instruments, who does not perceive that the glory consists in being the best and most effective instrument. To be sure they were but humble instruments, they will tell you—aye, humble.—In the thirteenth century, when the ascendancy of the Pope was at its greatest height, he never forgot to style himself “the servant of servants.” Every body knows that these excitements have come to be regarded as almost entirely the effect of personal influence, and those who may have shown themselves to possess this influence in a remarkable degree, are sent for from place to place; and to suppose that this can be done, and so much publicity given to it, without flattering the vanity of these persons, or increasing their self-complacency, would argue a strange ignorance of human nature. Men mistake, if they think that the ambition of the clergy cannot be gratified without political power. There was more in the life of such a man as John Wesley, to feed personal ambition, than in that of a Dominic, Loyola, or Laud.

Besides, in most of these communications respecting revivals, the cloven foot of party appears. Often the main object of the writer is not to show what the Lord has done, but what his party has done. Indeed, a disposition is manifested at times to make the whole question of a man's orthodoxy turn on his favoring revivals: as if all sects did not favor revivals, when convinced that they are really revivals of religion. When we are told to favor revivals, it is not meant, certainly, that we should favor all the excesses which have been committed under this name, the excesses of some of the early Anabaptists or the French Prophets, for example. It is certainly meant that we should use discrimination; and this is all for which any sect contends—to distinguish the genuine from the spurious.

Something should also be said of the credit due these accounts, as they are often given. We have met with more than one person, who has received from an orthodox newspaper his first intimation of the existence of a famous revival, which, according to the newspaper had been going on for weeks in his own neighborhood, and under his very windows. These accounts may help to keep up the spirits of a party, but they give very deceptive views of the real state of religion in the community; for even where the statements themselves are true, they are always deceptive, from what is omitted or overlooked. They tell us how many persons are under concern of mind; how many have obtained a hope; how many have joined the church. But they do not tell how many families have been divided in consequence, how many parishes have been broken up, how many minds have been disgusted with the whole subject of religion; nor how soon the excitement declines, nor how many of the subjects of it relapse into their former courses, and become worse than ever. They do not tell how much intermeddling, censoriousness and spiritual pride, the excitement generates in those who partake of it, nor the questionable means employed in getting it up, nor the follies and excesses to which it sometimes leads; nor the bad effect all this has on the rest of the community, who do not believe in it, who despise it. They do not tell the influence it has on the society and enterprise of the place, nor its political bearings, nor the very serious consideration, that the evil which it does is commonly real and lasting, while the good is often illusive and evanescent.

To form a correct opinion respecting the nature and influence of the religious excitements, commonly called revivals, knowledge must be had on all these particulars; and the facts giving it can be communicated by those only who reside on the spot, and know the whole history of these excitements from the beginning to the end. Persons so situated would do an important service to truth, pure religion, and the public good, by making such communications. It is known to those who have read Dr. Chauncy's *Seasonable Thoughts on the State of Religion*, how much advantage he derived from this sort of aid in the position of that invaluable work. It is only necessary to add, that we should open our columns with pleasure to any such communications, if written with candor and seriousness, and with an obvious design, while they expose false religion, to recommend and cherish the true. In this way the materials may be collected for a work, which we hope will not be always wanting—a fair and full history of revivals of religion.

C. Register.

#### PHILOSOPHY.

Professor Upham, of Bowdoin College, is publishing a book on Intellectual Philosophy, for the use of schools.

N. B. We have received Rev. C. Hudson's Prospectus, but it has been accidentally mislaid. If Br. H. will favour us with another, it will be cheerfully inserted in our columns.

ERRATA.—In page 143, first column, 3d line from bottom, for “and ever after,” read, *even after*.”

Third column, 12th line from the top, for “*loving* and true God,” read, *living* and true God.

In marriage notice for “Caroline M. Lawson,” read, Caroline M. Lamson.

#### MARRIED,

In this town, 24th ult. by Rev. Mr. Wilson, Mr. Benjamin Smith, to Miss Abigail Teal.

On the 25th inst. by Rev. Mr. Wilson, Mr. Abraham Foster to Miss Esther Taylor.

On the 28th inst. by Rev. Mr. Pickering, Mr. John Pollard to Miss Ann Hill.

On Monday evening last, by Rev. Mr. Wilson, Mr. Samson Almy, to Miss Eliza Talbot, eldest daughter of Ephraim Talbot, Esq. all of this town.

On Monday morning last, by Rev. Mr. Kent, Mr. Daniel K. Chafee, to Mrs. Sarah A. Snow, all of this town.

#### DIED,

In this town, on Saturday evening last, Mrs. Mary Seamans, widow of the late Mr. Young Seamans, in her 57th year.

On Sunday evening last, after a few hours sickness, Captain Gideon Hull, in his 36th year.

#### PRINTING.

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#### JUST RECEIVED,

At No. 110 1-2, Westminster-Street, A REPLY to a Tract, published by the American T. Society, entitled “*A Strange Thing*”—by the Universalist Book Society of New-York—16 pages, 4 cents single—10 for 25 cents, if for distribution.